

3

Iniunctions giuen
by the Queenes
Maiescie.

Anno Dom. 1559.

The first yecre of the
Raigne of our Soue-
aigne Lady Queene
Elizabeth.

¶ Cum Priuilegio Regiae
Maiestatis.

FIDES

HUMILITAS



Iniunctions giuen by the Queenes Maiestie, aswell to the Clergie, as to the Laitie of this Realme.



He Queens

most Royall Maiestie, by the aduise of her moste honorable Couisaile, intendinge the aduancement of the trew Honour of almighty God, the suppression of of Superstition thorow

all her Highnesse Realmes and Dominions, and to plant true Religion, to the extirpation of all Hipocrisie, enormities, and abuses, (as to her dutie appertineth) doth minister vnto her louing Subiects these godly Iniunctions heereafter following. All which Iniunctions, her Highnesse willeth and commaundeth her louing Subiects obediently to receaue, and truly to obserue and keepe, euery man in their offices, degrees, and states, as they will auoide her Highnesse displeasure, and the paines of the same heereafter expressed.

Iniunctions.



HE first is, that all Deanes, ⁱ
Archedeacons, Parsons, ^{usurped and}
Vicars, and all other Ec- ^{forraigne}
clesiasticall persons, shall ^{authorite.}

saythfullie keepe and ob-
serue, and as farre as in
them may lye, shall cause
to bee obserued and kept

of other, all and singuler Lawes and Statutes
made for the restoring of the Crowne, the aun-
cient iurisdiction ouer the state Ecclesiasticall,
and abolishing of all forraigne power, repug-
naunt to the same. And furthermore all Ec-
clesiasticall persons hauing cure of Soule, shall
to the vttermost of their witte, knowledge, and
learninge, purely and sincerely, and without any
colour or dissimulation, declare, manyfest, and o-
pen fourteene tyme s euerie yeare at the least, in theyr
Sermons and other Collations, that all usur-
ped and forraigne power, hauing no establish-
ment nor ground by the lawe of GOD, is for
moste iust causes taken awaie and abolished:
and that therefore no manner of obedience and
subiection within her Highnesse Realmes and
Dominions, is due vnto anye suche forraigne
power. And that the Queenes power within her
Realmes and Dominions, is the highest power
vnder GOD, to whom all men within the same
Realmes and Dominions by Gods Lawes owe
most loyaltye and obedience, afore and aboue

Initiations

all other powers and Potentates in earth.

Images. 2. Besides this, to the intent that all superstition and hypocrisie crept into divers mens heartes, may vanish away, they shall not set forth or extoll the dignity of any Images, Reliques, or Miracles, but declaring the abuse of the same they shall teach, that all goodnesse, health, and grace, ought to bee both asked and looked for onely of **GD**, as of the verie anhour and givere of the same, and of none other.

**A Sermon
every Mo-
neth.** 3. Item, that they the Parsons aboue rehearsed, shall preach in their Churches, and eueris other Lure they haue, one Sermon euerie moneth of the yeare at the least, wherein they shall purely & sincerely declare the word of **GD**, and in the same exhort their hearers to the workes of fayth, as mercie and charitie, especially prescribed and commaunded in Scripture, and that the werkis devised by mans fantasies besides Scripture (as wandring of Pilgrimages, setting vp of Landes praying vpon Beades, or such like Superstition) haue not onely no promise of reward in scripture for doing of them, but contrariwise great threatenings and maledictions of **GD**, for that they be things tending to Idolatry and Superstition, which of all other offences, God almighty doth most detest and abhorre, for that the same diminish most his honour and glorie.

**workes of
mans de-
sire.**

**Quarter
Sermon, or
Homilie.** 4. Item, that they the Parsons aboue rehearsed, shall preach in their owne persons once in euerie quarter of the yeare at the least one Sermon, being licenced especially therunto, as is specified **here**

Instructions.

hereafter: or else shall read some Homlie p-
scribed to be vsed by the Queenes authoritie, eue-
rie Sunday at the least, vntesse some other Prea-
cher sufficiently licenced, as hereafter chalunce to
come to the Parish for the same purpose of Prea-
ching.

Item, that euerie holyday through the yeare, 5
when they haue no Sermon, they shall immedi-
ately after the Gospell, openly and playnly recite
to their Parishioners in the Pulpit, the Pater
noster, the Creede, and the Ten Commaun-
dements in English, to the intent the people may
learne the same by heart, exhorting all Parents
and Houshoulders, to teach their Children and
Servaunts the same, as they are bound by the law
of G O D and conscience to doe.

The Pater
noster, Creede
and ten com-
mandements

Also, that they shall prouide within three mo- 6
nethes next after this Visitation, at the charges
of the Parish, one Booke of the whole Bible of
the largest volume in English: and within one
xii. monethes next after the said Visitation, the
Paraphrases of Erasmus also in English vppon
the Gospell, and the same set vp in some conve-
nient place within the sayde Church that they
haue cure of, wheras the Parishioners maye
most commodiouslye resort vnto the same, and
read the same, out of the time of common Ser-
vice. The charges of the Paraphrases shall be
by the Parson or Proprietarie & Parishioners
borne by equall portions, and they shall discour-
age no man from the reading of any part of the
Byble either in Latine or in English, but shall

The Byble
and Para-
phrases.

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rather exhorte euerye person to reade the same with great humilitie and reuerence, as the verie lively word of G D, and the especiall foode of mans Soule, whiche all Christian persons are bound to embrace, beleue, and followe if they looke to bee saued, whereby they may the better knowe theyz duties to G D, to their Soueraigne Ladie the Queene, and their neighbor, euer gently and charitably exhorting them, and in her Maiesties name straightly charging and commaunding them, that in the reading thereof, no man to reason or contend, but quietly to heare the Reader.

7 Also, the said Ecclesiasticall persons shall in ^{Alehouses} ~~Haunting~~ of no wise at any vnlawfull time, nor for any other cause then for theyz honest necessities haunte or resorte to any Taverns or Alehouses. And af-

ter their meates they shall not giue themselues to drinking or ryot, spending their time ydely by day or by night, at Dice, Cardes, or Tables playing, or any other vnlawfull game, but at all tyme as they shall haue leisure, they shall heare or read somewhat of the holy Scripture, or shall occupie themselues with some other honest studie or exercise, and that they alwayes doe the things which appertaine to honestie, and endeuour to profite the common wealth, hauing alwayes in mind that they ought to excell all other in puritie of life, and should bee examples to the people to live well and christianly.

8 Also, that they shall admit no man to Preach ^{Preachers} ~~not licenced~~ within any their Lures, but such as shall appeare vnto

Iniunctions.

Unto them to bee sufficiently lycenced thereunto by the Queenes Maiestie, or the Archbisshop of Canterbury, or the Archbisshop of Yorke, in eyther their Provinces, or the Bishop of the Diocese, or by the Queens Maiesties Visitors. And such as shal be so licenced, they shal gladly receiue to declare the word of God at conuenient times, without any resistaunce or contradiction. And that no other bee suffered to preach out of his owne Cure or Parish, then such as shall be licenced as is aboue expressed.

Also, if they doe or shall know any man within ⁹ their Parish, or else-where, that is a letter of the word of God to bee read in English, or sincerely preached, or of the execution of these the Queens Maiesties Iniunctions, or a favorer of any usurped and forraigne power, nowe by the lawes of this Realme iustly rejected and taken away, they shall detect and present the same to the Queenes Maiestie, or to her Counsaile, or to the Ordinarie, or to the Justice of peace next adiourning.

Letters of
the word.

Fawters of
the usurped
power.

Also, that the Parson, Vicar, or Curate, ¹⁰ and Parishioners of euerye Parish within this ¹¹ Realme, shall in their Churches and Chappells keepe one Booke of Register, wherein they shall write the day and yeare of every Wedding, Chirstening, and Buriall made within the Parish for their time, and so euerye man succedyng them likewise: and also therein shall

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write euery persons name that shalbe so wedded, christned, and buried. And for the safe keeping of the same booke, the Parish shalbe bound to provide of their common charges, one sure Coffer with two locks and keyes, whereof the one to remaine with the Parson, Vicar, or Curat, and the other with the Wardens of euerie Parish Church or Chapell, wherein the said Booke shall be layd vp. Which Booke they shall euery Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Christnings, and Burialles made the whole weeke before: And that doone to lay vp the Booke in the said Coffer as afore, and for euerie time that the same shall bee omitted, the partie that shall be in the fault thereof, shall forfeit to the said Church iii. s. iii. d. to bee imployed the one halfe to the poore mens Boxe of that Parish, the other halfe towards the repayring of the Church.

11 Furthermore, because the goods of the Church are called the goodes of the poore, and at these dayes nothing is lesse scene then the poore to bee sustained with the same. All Parsons, Vicars, Pentionaries, Prebendaries, and other Beneficed men within this Deanie, not beeing resident vpon their Benefices, which may dispender yearly twentie Poundes or aboue, either within this Deanie, or elsewher, shall distribute heereafter amonge theye poore Parishioners,

Distribution
of the forty
part.

Iniunctions.

or other Inhabitaunts there, in the presence of the Churchwardens, or some other honest man of the parish, the fourtieth part of the fruities and reuenues of their said Benefice, least they be wothylie noted of ingratitude, which reseruing so many partes to themselves, cannot vouchsafe to impart the fourtieth portion thereof among the poore people of that Parish, that is so fruitfull and profitable vnto them.

And to the intent that learned men may here= ¹² after spring, the more for the execution of the pre-
misses, euerie Parson, Vicar, Clarke, or beneficed
man within this Deanie, hauing yearly to dis-
pend in Benefices and other promotions of the
Church an hundred poundes, shall giue three li.
vi. s. viii. d. in exhibition to one scholler in any of
the Uniuersities, and for as many £. li. more as
he may dispend, to so many schollers more shall
giue like exhibition in the Uniuersitie of Oxford
or Cambridge, or some Grammer Schoole, which
after they haue profited in good learninge, may
be partners of their Patrones cure and charge,
as well in preaching, as otherwise in executing
of their offices, or may, when time shall be, other-
wise profit the common weale with their coun-
saile and wisdome.

Also that all Proprietaries, Parsons, Vicars, ¹³ & Clarkes, hauing Churches, chappels, or Man-
sions within this Deaurie, shall bestow yearly
hereafter vpon the same Mansions, or Chaun-
cels of their Churches, beeing in decay, the fifth
part of that their benefices, till they bee fully re-

Exhibition
for schol-
lers.

The fift part
for reparac-
tion.

Iniunctions.

payzed, and shall alwaies keepe and maintaine
in good estate.

¹⁴
Reading of
the Iniunc-
tions.

Also, that the said Parsons, Vicars, & Clarkes,
shall once cuerie quarter of the yeare reade these
Iniunctions giuen unto them, openly and deli-
berately before all their parishioners at one time,
or at two severall times in one day, to the intent
that both they may bee the better admonished of
their dutie, and their said Parishioners the moze
mooued to follow the same for their part.

¹⁵
Payment of
tithes.

Also, forasmuch as by lawes established, every
man is bounde to pay his Tithes: no man shall
by colour of duetie omitted by their Curats, de-
taine their tithes, and so requite one wrong with
another, or bee his owne iudge, but shall truely
pay the same, as he hath been accustomed to their
Parsons, Vicars, and Curats, without any re-
straint or diminution. And such lacke and default
as they can iustly find in their Parsons and Cu-
ratis, to call for reformation thereof at their Ordinaries,
and other Superiours, who vpon com-
plaint and due prooife thereof, shall reforme the
same accordingly.

¹⁶
The new te-
dament and
paraphrases

Also that enye Parson, Vicar, Curate, and
stipendarie Priest, beeing vnder the degree of a
maister of Arte, shall prouide & haue of his owne
within thzee monethes after this visitation, the
newe Testament both in Latine and in English,
with Paraphrases vpon the same: conferring
the one with the other. And the Bishoppes and
other Ordinaries by themselves or their officers,
in their synodes and visitations, shall examine
the

Iniunctions.

the said ecclesiasticall Parsons, how they haue profited in the studie of holy scripture.

Also, that the vice of damnable dispayre may 17
be clearly taken away, and that firme beleefe and stedfast hope may bee surely conceyued of all theyz Parishioners, beeing in any danger, they shall learne and haue alwaies in a readinesse, such comfortable places and sentences of scripture, as doe set foorth the mercie, benefites, and godlinesse of almighty God, towards all penitent and belie- uing persons, that they may at all times when necessitie shall requyre, promptly comfort theyz flocke with the lively word of God, which is the onely stay of mans conscience.

Also, to auoyde all contention and strife which 18
heretofore hath rysen among the Queenes Ma-
iesties Subjects in sundry places of her Realmes
and Dominions, by reason of fond courtesie, and
challenging of places in the Procession, and also
that they maye the more quietlye heare that
which is sayde or songe, to their edifying, they
shall not from henceforth in any Parish church,
at any time vse any Procession, about the Church
or Churchyard, or at any place, but immediatlye
before the tyme of Communion of the Sacra-
ment, the Priestes with others of the Quier,
shall kneele in the middest of the Church, and
singe or say playnlye and distinctlye, the Letas-
nie which is set foorth in Englishe, with all the
Suffrages followinge, to the intent the peo-
ple may heare and answeare, and none other Pro-
cession

Comfor-
table sen-
tences for the
sick.

Procession to
bee lefft.

The Letas-
nie.

Iniunctions.

cession or Letanie to be had or vsed, but the sayd Letanie in English, adding nothing thereto, but as it is now appointed. And in Cathedrall or Collegiate Churches, the same shall bee done in such places, and in such sort, as our Commissioners in our visitation shall appoint. And in the

Let of hea= time of the Letanie, of the common prayer, of the
ring of diuine Sermon, and when the Priest readeth the scrip-
ture to the Parishioners, no manner of persons,
without a iust & vrgent cause, shall vse any wal-
king in the Church, ne shall Departe out of the
Church: and all ringing and knolling of bels
shall be utterly forborne for that time, except one
bell in conuenient time to be rong or knolled be-
fore the Sermon. But yet for the retayning of
the perambulation of the Circuite of Parishes,
they shall once in the yeare at the time accustomed
with the Curate and the substanciall men of the
Parish, walke about the Parishes as they were
accustomed, and at their returne to the Church,
make their common prayers.

19. Provided, that the Curate in their sayde com-
Perambula- mon perambulations, vsed heretofore in the
tion of Pa- dayes of Rogations, at certaine conuenient pla-
rishes. ces, shall admonishe the people to giue thankes
to God, in the beholding of Gods benefites, for
the encrease and abundance of his fruities vpon
the face of the earth, with the saying of the Liii.
Psalme: Benedic anima mea. &c. or such like. At
which time also the same Minister shall inculke
these or such sentences, Cursed be hee which tran-
slateth

Iniunctions.

slateth the boundes and dolles of his Neighbour. Or
such other order of prayers as shall be hereafter
appointed.

Item, all the Queenes faithfull and louinge ²⁰
Subiectes, shall from henceforth celebreate and
keepe their holy day according to Gods holy will
and pleasure, that is, in hearing the word of God
read and taught, in priuate and publike prayers,
in knowledging their offences vnto God, and a=
mendment of the same, in reconciling themselues
charitably to their neighbours where displeasure
hath been, in oftentimes receiuing the communi=
on of the verie bodie and bloud of Christ, in visi=
ting of the poore and sicke, vsing all sobernesse
and Godly conuersation, yet notwithstanding,
all Parsons, Vicars, and Curats, shal teach and
declare vnto their Parishioners, that they may
with a safe and quiet conscience, after their com=
mon prayer in the time of Haruest, labour vppon
the holy and festiuall dayes, and saue that thing
whiche God hath sent: and if for any scrupulosity
or grudge of conscience, men shoulde superstiti=
ously abstaine from working vppon those dayes,
that then they shoulde greeuously offend and dis=
please God.

Also, for as much as variaunce and contenti=
on is a thing that most displeaseth GOD, and
is most contrarie to the blessed Communion of
the body and blood of our saviour Christ, Curats
shall in no wise admitte to the receiving thereof,
any of their cure and flocke, which bee openlie
Open con=
tenders to
be reconcil=
ed openly.

Iniunctions.

knowone to live in sinne notorious without re pen-
tance , or who hath maliciously and openly con-
tended with his neighbour , unlesse the same doe
first charitably & openly reconcile himselfe agayn ,
remitting all rancour and mallice , whatsoeuer
controversie hath beene betwene them . And ne-
uerthelesse , the iust titles and rightes they may
charitably prosecute before such as haue authori-
tie to heare the same .

22 Also , that they shall instruct and teach in their
cures , that no man ought obstinately and malici-
ously to breake and violate the laudable ceremo-
nies of the Church , commaunded by publique au-
thoritie to be obserued .

23 Also , that they shall take away , utterly extinct
and destroy al Shrynes , couering of Shrynes , all
Tables , Candlestickes , Trindals , and Rolles of
wax , Pictures , Paintinges , and all other monu-
ments of fayned miracles , Pilgrimages , Idola-
trye and Superstition , so that there remaine no
memory of the same in walles , glasse windowes ,
or else where within their churches and houses ,
preseruing nevertheless , or repaying both the
walles and glasse windowes , and they shallex-
hort all theyz Parishioners to doe the like within
their severall houses .

24 And that the Churchwardens at the common
charge of the Parishioners , in every Church shall
prouide a comely and honest Pulpit , to be set in a
conuenient place within the same , and to be there
seemly kept for the preaching of Gods word .

Also ,

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Also, they shall prouide and haue within thre^e monethes after this visitation, a stronge Chest ^{The chest of the poore.} with a hole in the vpper part thereof, to bee prouided at the cost and chatge of the Parish, hauing thre^e keyes, whereof one shall remaine in the custodie of the Parson, Vicar, or Curate, and the other two in the custodie of the churchwardens, or any other two honest men, to be appoyn^ted by the parish from yeare to yeare. Whiche chest you shall set & fasten in a most conuenient place, to the intent the Parishioners shoulde put into it their oblations and almes, for their poore neighbours. And the Parson, Vicar, and Curate, shall diligently from time to time, and especially when men make their Testaments, call vpon, exhort and moigne their neighbours to conferre, and giue as they may well spare, to the sayde Chest: declaring vnto them, where as heretofore they haue beene diligent to bestowe much substance otherwise then God commaunded, vpon Pardons, Pilgrinages, Trentals, decking of Images, offering of Landels, giuing to friers, and vpon other like blinde deuotions: they ought at this time, to bee much more readie to helpe the poore and needie, knowing that to releue the poore is a true worshipping of G D, required earnestlye vpon paine of euerlastinge damnation, and that also whatsoeuer is gien for they^r comfort, is gien to Christ himselfe, and so is accepted of him, that hee will mercifully rewarde the same with euerlastinge lyfe. The which almes and deuotion of the people,

the

Iniunctions.

The distribution of the alms. the keepers of the keyes shall at all time s conuenient take out of the chest, & distribute the same in the presence of the whole Parish, or sixe of them, to bee truly and faithfully delivered to their most needy neighbours. And if they be prouided for, then to the reparation of high wayes next adjoyning, or to the poore people of such parishes neere, as shalbe thought best to the said keepers of the keyes. And also the money which riseth of fraternities, Guildes, & other stocks of the Church, (except by the Queenes Maesties authority it be otherwise appointed) shalbe put in the said chest, and conuerted to the saide vse: And also the rents of landes, the profit of cattell, and money giuen or bequeathed to Obits, and Diriges, and to the finding of Torches, Lightes, Tapers, and Lampes, shalbe conuerted to the sayd vse, sauing that it shall be lawfull for them to bestowe part of the said profites vppon the reparation of the said Church, if great neede require, and whereas the Parish is verie poore, and not able otherwise to repayre the same.

26. Also to auoyde the Detestable sinne of Simony, bycause buying and selling of Benefices is execrable before God, therefore al such persons as buy any Benefices, or come to them by fraude or deceipte, shall be deprived of such Benefices, and bee made vnable at any time after to receive any other spirituall promotion, and such as doe sell them, or by any colour doe bestowe them, for their owne gayne and profit, shall loose their right

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right and title of Patronage and presentment for that time, and the gift thereof for that vacation, shall appertaine to the Queenes Maestie.

Also, because through lacke of Preachers in ²⁷ many places of the Queenes Realmes and Do-
minions, the people continue in ignorance and blindnesse, all Parsons, Vicars, and Curats, shall read in their Churches enerie Sunday one of the Homilies which are and shall be set foorth for the same purpose by the Queenes authoritie, in such sort as they shall be appointed to doe in the preface of the same.

Also, whereas many vndiscreet persons doe at ²⁸ this day uncharitably contemne & abuse Priests, and Ministers of the Church, because some of them (hauing small learning) haue of long time fauoured fond fantasies, rather then Gods truth, yet forasmuch as their office and function is appointed of God, the Queenes Maestie willeth and chargeth all her louing Subjects, that from henceforth they shall use them charitably, and reverently for their office and ministratiōn sake, and especially such as labour in the setting foorth of Gods holy word.

Item, although there be no prohibition by the ²⁹ worde of God, nor any example of the primitive Church, but that the Priests and Ministers of the Church, may lawfully for the auoyding of fornication, haue an honest and sober wife, and that for the same purpose, the same was by Acte of Parliament in the time of our deare Brother King Edward the sixt made lawfull: Where-

L

upon

Homilies to
be read.

Contempt of
Ministers.

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Upon a great number of the Clergye of this Realme, were then married, and so yet continue. Yet bycause there hath growne offence, and some Slaunger to the Church, by lacke of discrete and sober behauour in many Ministers of the church, both in choosinge of their Wives, and in vndiscrete living with them, the remedie whereof is necessarie to bee sought: It is thought therefore verie necessarie, that no maner of Priest, or Deacon shall hereafter take to his Wife, any maner of woman, without the aduise and allowance first had vpon good examination by the Bishoppe of the same Diocesse, and two Justices of the peace of the same Shyre dwelling next to the place where the same woman hath made her most abode before her mariage, nor without the good will of the Parents of the sayd woman, if shee haue any living, or twoo of the next of her Kinsfolkes, or for lacke of knowledge of such, of her Maister or Mistresse where she serueth. And before hee shall be contracted in any place, hee shall make a good and certaine proofe thereof to the Minister, or to the congregatiōn, assembled for that purpose, which shall be vpon some holyday where diuers may bee present. And if any shall do otherwise, that then they shall not bee permitted to minister either the woordē of the Sacraments of the Church, nor shall bee capable of any Ecclesiasticall Benefice. And for the manner of mariages of any Bishops, the same shall bee allowed and approued by the Metropolitane of the Province, & also by such Commissioners as the

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the Queenes Maiestie shall therevnto appoint. And if any Maister or Deane, or any head of any Colledge shall purpose to marrie, the same shall not be allowed, but by such to whome the Visitation of the same doth properly belong, who shall in any wise prouide that the same tend not to the hinderance of their house.

Item, her Maiestie beeing desirous to haue
the Prelacie and Cleargie of this Realme to bee
had as well in outward reuerence, as otherwise
regarded for the worthinesse of their ministeries,
and thinking it necessarie to haue them knowne
to the people in all places and assemblies, both in
the Church and without, and thereby to receuie
the honour and estimation due to the speciall mes-
sengers and Ministers of almighty G O D: wil-
leth and commaundeth, that all Archbishops,
and Bishops, and all other that be called or ad-
mitted to Preaching or Ministerie of the Sacra-
ments, or that bee admitted into any vocation
Ecclesiasticall, or into any societie of learning in
either of the Universities, or else where, shall vse
and weare such seemlye habites, garments, and
such square Lappes as were most commonly and
orderly received in the latter yeare of the raigne
of King Edward the sixt, not thereby meaning to
attribute any holinesse or speciall worthinesse to
the said garments, but as Saint Paule writeth,
Omnia decenter & secundum ordinem fiant. 1. Cor.
14. Cap.

30
Of apparel
of Ministers

Iniunctions.

31
Heresses.

Item, that no man shall wilfully and obstinately defend or maintayn any Heresies, errores, or false doctrine, contrarie to the faith of Christ and his holy spirit.

32
Charmers.

Item, that no persons shall use charmes, sorceries, enchantments, witchcraft, soothsaying, or any such like diuillish deuice, nor shall resort at any time to the same for counsaile or helpe.

33
Absent from
common
prayer.

Item, that no person shall, neglecting theyz owne Parish Church, resort to any other Church in time of common prayer or preaching, except it be by the occasion of some extraordinarie Sermon in some Parish of the same towne.

34
Inholders &
Alehouses.

Item, that no Inholders, or Alehouse-keepers shall use to sell no meate nor drinke in the time of common prayer, preaching, reading of the Homilies or Scriptures.

35
Images in
houses.

Item, that no persons keepe in their houses any abused Images, tables, pictures, paintings, and other monumentes of fayned miracles, Pilgrimages, Idolatrie, and Superstition.

36
Disturbers
of Sermons
or Seruice.

Item, that no man shall willingly let or disturbance the preacher in time of his Sermon, or let or discourage any Curate or Minister, to singe or say the divine Seruice now set forth, nor mocke or ieast at the Ministers of such Seruice.

37
Rash talkers
of scripture.

Item, that no man shall talke or reason of the holy scriptures rashly, or contentiously, nor maintaine any false doctrine, or errore, but shall commune of the same when occasion is given, reuerently, humbly, and in the feare of God, for his comfort and better understanding.

Item,

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Item, that no man, woman, or child, shall be ³⁸ otherwise occupied in the time of the Service, ^{Attendant to} then in quiet attendance to heare, marke, and understande that is reade, Preached, and Ministered.

Item, that euery Schoolemaister, and Teacher, shall teach the Grammer set foorth by King ³⁹ Henrie the eight of noble memorie, and continued ^{The Grammer of king} in the time of King Edward the sixth, and none ^{Henry the Eight.} other.

Item, that no man shall take vpon him to ⁴⁰ teach, but such as shall bee allowed by the Ordinarie, and founde meete as well for his learning ^{Allwance of Schoole-} and dexteritie in teaching, as for sober and honest ^{maisters.} conuersation, and also for right vnderstanding of Gods true Religion.

Item, that all teachers of childdren, shall stirre ⁴¹ and mooue them to the loue and due reuERENCE of Dutie of Gods true Religion, now truly set foorth by publicke ^{Schoole- authoritie.} maisters.

Item, that they shall accustome thei^r schollers ⁴² reuerently to learne such sentences of scriptures, ^{Sentences of Scripture} as shall bee moste expedient to induce them to all ^{for schollers.} godlinesse.

Item, forasmuch as in these latter daies, many haue been made Priestes, being childdren, and otherwise utterly unlearned, so that they coulde reade to say Mattens and Masse: the Ordinaries shall not admit any such to any Cure or spirituall function.

Item, euerie Parson, Vicar, and Curate, shall ⁴⁴ upon euerie holyday, and euerie second Sunday ^{The Catechisme,} in

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in the ycere, heare and instruct all the youth of the Parish for halfe an houre at the least before Euening prayer, in the ten commaundements, the Articles of the beleefe, and in the Lords prayer, and diligently examine them, and teach the Cattechisme set forth in the booke of publike prayer,

45 Item, that the Ordinarie doe exhibite vnto our ^{The booke of the afflictions for Bell-gion.} Visitours their bookes or a true copie of the same, containing the causes why any person was imprisoned, famished, or put to death for Religion.

46 Item, that in euerie Parish, three or fourre discrete men which tender Gods glorie, and his true Religion, shall be appointed by the Ordinaries, diligently to see that all the Parishioners duely resort to theyz Church vpon all Sundayes and holydayes, and there to continue the whole time of the godly seruice, and all such as shall bee found slack or negligent in resorting to the church, hauing no great nor vrgent cause of absence, they shall straightly call vpon them, and after due admonition if they amend not, they shall denounce them to the Ordinarie.

47 Item, that the Churchwardens of euerie Parish, shall deliuer vnto our Visitours the Inventories of Vestments, Copes, and other Ornaments, Plate, Bookes, and specially of Grayles, Louchers, Legendes, Processionals, Hymnals, Manuells, Protuesles, and such like appertaining to their Church.

Item,

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Item, that weekly vpon ~~Wednesdayes~~ and ⁴⁸ Fridayes, not beeing ~~Holydayes~~, the Curate at ~~the accustomed howers of seruice, shall resort to~~ ^{Service on wednesdayes & fridays.} Church, and cause warning to bee giuen to the people by knolling of a Bell, and say the Letany and prayers.

Item, because in diuers Collegiate, and also ⁴⁹ some Parish churches heretofore, there hath been livinges appoynted for the maintenance of Men and Children, to vse singing in the Church, by meanes whereof the lawdable seruice of Musick hath beene had in estimation, and preserued in knowledge: the Queenes Maiestie neither meaning in any wise the decay of any thing that might conueniently tend to the vse and continuance of the said Science, neither to haue the same in any part so abused in the Church, that thereby the common prayer should bee the worse vnderstood of the hearers, wileth and commandeth, that first no alterations bee made of such assigments of living, as heretofore hath been appoyned to the vse of singing or Musick in the Church, but that the same so remaine. And that there be a modest and distinct song so vsed in all partes of the common prayers in the Church, that the same may bee as playnly vnderstood, as if it were reade without singing, and yet neverthelesse for the comforting of such that delight in Musick, it may bee permitted that in the beginning, or in the ende of Common Prayers, eyther at Morning or Euening, there may bee song an Hymne,

Continuance of singing in the church.

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or such like Song, to the praise of almighty God in the best sort of melodie and Musick that may bee conueniently devised, hauing respect that the sentence of the Hymne may be vnderstandinged and perceiued.

Against slan-
derous and
infamous
wordes.

50

Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discordes among the people, and thereupon slauderous wordes and raylings, whereby charitie the knot of all Christian societie is losed: the Queens Maiestie being most desirous of all other earthly thinges, that her people shoulde liue in charitie both towards G D and man, and therein a bound in good workes, willeth, and straightlye commaundeth all maner her subiects, to forbeare all vaine and contentious disputations in matters of Religion, and not to vse in despight or rebuke of any person, these conuictious wordes, Papist or papisticall heretike, schismatike, or sacramentaly, or any such like wordes of reproach. But if any manner of person shall deserue the accusation of any such, that first he be charitably admonished thereof, and if that shall not amende him, then to denounce the offender to the Ordinarie, or to some higher power, hauing authoritie to correct the same.

Against He-
reticall and
seditious
bookes.

51

Item, bycause there is a great abuse in the Printers of Booke, which for couetousnesse cheefly, regard not what they print, so they may haue gaine, whereby ariseth great disorder by publication of unfruitfull, vaine, and infamous booke,

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bookeſ and paperſ, the Queenes maieſtie ſtraiſtly chargeſt and commaundeth, that no manner of perſon ſhal print any maner of booke or paper, of what ſort, nature, or in what language ſoever it bee, except the ſame bee firſt lyſcenced by her Maieſtie, by expreſſe woordes in writing, or by ſix of her priuie counſel: or be peruiled and liſcenced by the Archbiſhops of Lanterburie and Yorke, the Biſhop of London, the Chauncelors of both Uniuersities, the Biſhop beeing Ordinarie, and the Archdeacon alſo of the place where any ſuſh ſhalbe printed, or by two of them, wherof the Ordinary of the place to be alwaies one. And that the names of ſuſh as ſhall allow the ſame, to bee added in the end of euerie ſuſh woork, for a teſtimonie of the allowaunce thereof. And bycauſe many Pamphlets, Playes, and Ballads, be oftentimes Printed, wherein regarde woulde bee had, that nothing therein ſhould be either heretiſcall, ſeditious, or unſeemly for Christian eares: Her Maieſtie lykewiſe commaundeth, that no manner of perſon ſhall enterprize to print any ſuſh except the ſame bee to him liſcenced by ſuſh her Maieſties Commissioners, or thre of the, as be appointed in the Citiſ of London, to heare and determine diuers cauſes Eccleſiaſticall, tending to the execution of certaine ſtatutes, made the laſt Parliament, for uniformitie of order in Religion. And if any ſhall ſell or utte any manner of bookeſ or paperſ, beeing not liſcenced as is aboueſaide: that the ſame partie ſhall be puniſhed by order of the ſaid Commissioners, as to the qualitie of the

D

fault

Iniunctions.

fault shall bee thought mēte. And touching all other bookeſ of matterſ of Religion, or Policie, or Gouernauice, that hath beeſe printed either on this ſide the Seas, or on the other ſide, because the diuerſitie of them is great, and that there nee- deth good conſideration to be had of the particu- larities thereroſ, her Maieſtie referreth the prohi- bition or permission thereoſ, to the order which her ſaid Commissioners within the Citiſ of Lon- don ſhall take & notiſie. According to the which, her Maieſtie ſtraightly commandeth all manner her Subiects, and especially the Wardens and Companie of Stationers to be obedient.

Provided that theſe orders do not extend to any prophanie authours and woorkes in any lan- guage that hath beeſe heretofore commonly recey- ued or alowed in any the Universities or ſchools, but the ſame may be printed and uſed as by good order they were accuſtomed.

52 Item, although almighty God is at all times to be honoured with all manner of reuerence that may bee deuiled: Yet of all other times, in time of common prayer, the ſame is moſt to bee regar- ded. Therefore it is to bee neceſſarilie received, that in time of the Letanie, and all other Col- lects, and common Supplications to almighty God, all manner of people ſhall devoutly and hum- bly kneele vpon their knees, and giue eare there- unto. And that whensoeuer the name of Iesuſ the name of ſhall bee in any Leſſon, Sermon, or otherwiſe in the Churc̄h pronounced, that due reuerence bee made.

Iniunctions.

made of all persons young and olde, with low-
nesse of courtesie, and vncouering of heads of the
menkind, as thereunto doth necessarily belonge,
and heretofore hath been accustomed.

Item, that all Ministers and Readers of public-
lique Prayers, Chapters, and Homilies, shall be
charged to read leasurely, plainly and distinctly,
and also such as are but meane readers, shall per-
use ouer before once or twice the Chapters and
Homilies, to the intent they may read to the bet-
ter understanding of the people, and the moze en-
couragement of godlinesse.

An admonition to simple men, deceiued
by malicious.



He Queenes Maiestie being
infourmed, that in certayne
places of the Realme, sun-
dry of her natiue Subjects
being called to ecclesiastical
ministerie in the Church, be
by sinister perswasion, and
peruerte construction, indu-
ced to finde some scruple in the fourme of an oath,
which by an act of the last Parliament is prescri-
bed to be required of divers persons, for the recog-
nition of their allegiance to her Maiestie, which
certainelye never was ever meant, ne by anye
equity of words or good scince can bee thercof ga-
thered: we ould that all her louing subjects should
vnderstande, that nothing was, is, or shall bee
meant

Iniunctions.

meant or intended by the same oath to haue any other dutie, allegiance, or bond requyred by the same oathe, then was acknowledged to bee due to the mooste noble Kinges of famous memorie, King Henrie the Eight, her Maiesties father, or King Edward the sixt, her Maiesties brother.

And further her Maiesty forbiddeth all maner her Subiects, to giue eare or credit to such peruerse & malicious persons, which most finisterly and maliciously labour to notisie to her louinge Subiects, how by woordes of the sayde oathe it may bee collected, that the Kinges or Queenes of this Realme, possessors of the Crowne, maye challenge authoritie and power of ministerie of diuine seruice in the Churche, wherein her saide Subiects bee much abused by such euill disposed persons. For certaintelye her Maiestie neyther doth, ne euer will challenge anie other authoritie, then that was challenged and lately vsed by the sayde noble Kinges of famous memorie, Kinge Henrie the eight, and King Edward the sixt, which is and was of auncient time due to the imperiall crowne of this Realme, that is, vnder God to haue the soueraigntie and rule ouer all manner persons borne within these her Realmes, Dominions and Countreys, of what estate, either Ecclesiasticall or Temporall soever they be, so as no other soueraigne power shall or ought to haue any superioritie ouer them. And if any person that hath conceiued any other sence of the fourme of the sayde oathe, shall accept the same oathe with this interpretation, sence or meaning, her Maiestie

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iestie is well pleased to accept euerie such in that behalfe, as her good and obedient Subjects, and shall acquite them of all maner penalties conteyned in the said Act, against such as shall peremptorily or obstinately take the same oath.

For Tables in the Church.



HE R E A S
her Maiestie un-
derstaadeth, that
in many and se-
drie parts of the
Realme, the aul-
tars of þe Chur-
ches bee remo-
ued, & Tables
placed for þe ad-
ministrayton of
the holy Sacra-
ment, according

to the fourme of þe Law therefore prouided: And
in some other places, the aultars be not yet remo-
ued, vpon opinion conceyued of some other order
therein to be taken by her Maiesties Visitours.
In the other wherof, sauing for an uniformitie,
ther seemeth no matter of great moment, so that
the Sacrament be duly & reverently ministred.
Yet for obseruation of one uniformitie, through
the whole Realme, and for the better imitation
of the law in that behalfe, it is ordered, that no
Aultar be taken downe, but by ouersight of the

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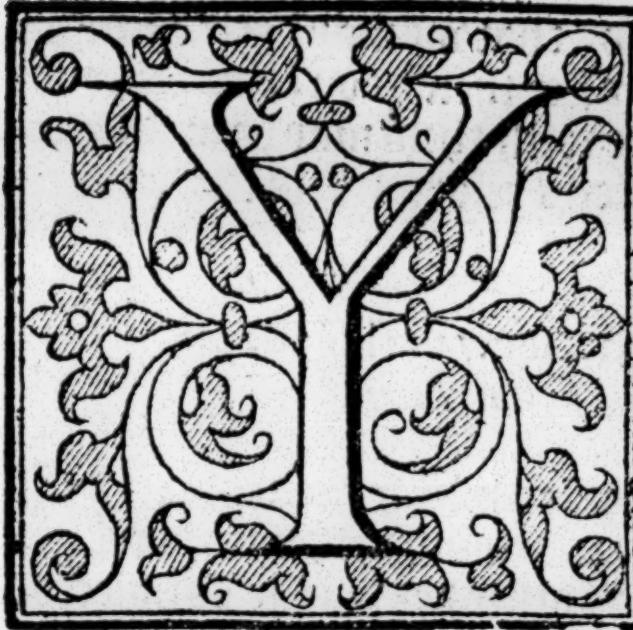
Curate of the Church & the Churchwardens, or
one of thē at the least, wherin no riotous or disor-
dred maner to be vsed. And that the holy Table
in euery Church be decentlye made, & set in the
place where the Altar stood, & there commonly
couered as thereto belongeth, and as shall be ap-
pointed by the Visitours, and so to stand, sauing
when the Communion of the Sacrament is to be
distributed: at which time the same shalbe so pla-
ced in good sort within the Chauncell, as where-
by þ Minister may be more conueniently heard of
the Communicants, in his prayer and Ministrac-
tion, and the Communicants also more conueni-
ently, and in more number Communicate with
the saide Minister. And after the Communion
done, from time to time the same holy Table to
bee placed where it stoode before.

The Sacra-
mentall
bread.

Item, where also it was in the time of Kinge
Edward the sixth, vsed to haue the sacramentall
bread of common fine bread, it is ordered for the
more reverence to bee givien to these holy Miste-
ries, being the sacraments of the body and blood
of our saviour Jesus Christ, that the same sacra-
mentall bread be made and fourmed playn, with-
out any figure thereupon, of the same finenesse
and fashion round, though somewhat bigger in
compasse and thicknesse, as the usuall bread
and wafer, heretofore named singing
Lakes, which serued for the vse
of the priuate Masse.

The fourme of bidding the prayers to be vsed
generally in this vniforme sort.

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E shall pray for
christs holy ca-
tholike church,
that is, for the
wholle congrega-
tion of Chri-
stian people, dis-
persed throughout
the whole world, & speci-
ally for y church
of Englande &
Ireland. And

herein I require you most specially to pray for the
Queens most excellent Maiestie, our soueraigne
Ladie Elizabeth, Queen of England, Fraunce, &
Ireland, Defender of the faith, & supreame gouer-
nour of this Realme, as wel in causes ecclesiastical
as temporall. You shall also pray for the Minis-
ters of Gods holy word & Sacraments, as well
Archbischops & Bishops, as other pastours & Li-
rates. You shall also pray for the Queenes most
honorable Councell, & for all the Nobility of this
Realme, that all & every of these in their calling,
may serue truly & painefullly to the glorie of God,
& edifying of his people, remembraunce the account
that they must make. Also, yee shall pray for the
whole commons of this Realme, that they may
live in true faith and feare of God, in humble ob-
edience and Brotherlie charitie one to another.
Finally, let vs praise God for all those which are
departed out of this life in the fayth of Christ,

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and pray vnto God, that we may haue grace for to direct our liues after their good example, that after this life, wee with them may be made partakers of the glorious resurrectiō in the life euerlasting.

And this done, shew the holy dayes,
and fasting dayes.

ALL and singuler whiche Iniunctions, the Queens Maiesty ministreth vnto her Clergie, and to all other her louing Subiects, straightly charging and commaunding them to obserue and keepe the same vpon paine of deprivatiō, sequestration of fruits and benefices, suspension, excommunication, and such other coherition, as to Ordinaries, or other having Ecclesiasticall Jurisdiction, whome her Maiestie hath appointed or shall appoint for the due execution of the same, shalbe seen conuenient, charging & commaunding them to see these Iniunctions obserued & kept of all persones being vnder their iurisdiction, as they will answere to her Maiestie for the contrarie. And her highnesse pleasure is, that euerie Justice of Peace being required, shall assit the Ordinaries and euerie of them, for the due execution of the said Iniunctions.

FINIS.